

of obedience and service, you know." Christ says, (Matt. 28:20) "Teaching them to observe all things whatsoever I have commanded." Man says, "Teach them to observe whatsoever they feel is necessary." God says, (James 1:22) "Be ye doers of the word, and not hearers only, deceiving your own selves." Man says, "Be ye hearers, and then do as you please about obeying." God says, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. Man says, "Why can't I say, Lord, Lord, and then do as I feel about obeying, just so I feel aright?" Judge ye, dear reader, whether this is the way we should treat the Word of God. Jesus says this same Word is to judge us in the last day. Jno. 12:48. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Baptism again.—This time, a noble young man in whom we had felt a great concern for years and from whom we expect great results in the future. While he was being baptized his mother and sister were attending the theatre, altho they claim to be a part of the body "elect." How I am made to tremble at the very thought of the terrible awakening that must come by and by to many who seem to act as tho they can deceive God, forgetting that Jesus hath said, "Many will seek to enter in and shall not be able." Luke 13:24

That abundant entrance.—Turn to II Pet. 1:11; also John 10:10. Dear fellow believer, how about this? Are you resting on "ordinance keeping" for this great salvation? Brother A is strong in the faith." Did you ever hear any person talk that way? And "strong in the faith," as referred to here, means simply depending on ordinances for salvation! I mention these things here because I greatly fear sometimes that many who contend earnestly for ordinances know nothing by experience of what they represent. The only way to exalt Christ thru the ordinance is to be able to personally enter into the experience of Paul in Gal. 2:20, and Rom. 8:1.

It is only as we by faith in God claim this life of the Son of God, that we are able to duly emphasize the true appointment of ordinances. Let us, beloved, claim the "gold, silver and precious stones" of I Cor. 3:12. Building with these the very light of the upper world shines thru the divinely chosen symbols of the New Testament. Be content with the "wood, hay, and stubble" and ordinances are void of power and beauty. To sum it all up, any symbol is void of power when God is not seen in it, and God is not seen but by the "pure in heart," (Matt. 5:8) and there is no heart purity, excepting as we know the "circumcision" of Rom. 2:29, and we lose all flesh glory, (I Cor. 1:29) and our bodies become temples of the Holy Spirit, (I Cor. 6:19) and Christ made unto us "Wisdom, and righteousness, and sanctification, and redemption." I Cor. 1:30. Ordinances are lifeless in proportion as we

fail to claim this life "more abundant" thru our Living Head. Let us see to it that we lose none of the richness nor fulness of our inheritance in Him.

W. M. LYON.

Financial Statement

Monthly financial report of Home Mission Board of Pa.

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| Oct. 10, from Glade Run pr. D. J. Bole | \$ 75 |
| Oct. 27, Mt. Everett ch. pr. Alvin Byers | 6 34 |
| Total to Nov. 1st. | \$7 09 |

The McVeytown church is bought and will be paid for at \$100 per year with interest at five per cent. Let us have your quota money as fast as possible and we will build up the weak churches and pay this house without any interference in the least. Can we not make a record this year of which we will be proud? Who will be the next? This money has come from weak congregations. Why not the weak inspire the strong?

R. Z. REPLOGLE.

The Sunday School

LESSON 7—NOVEMBER 18, 1900

The Ten Leper's Cleansed—Luke 17:11-19

Golden Text—Be ye thankful—Col 3:15

Lesson Thought—Walking in the way of obedience always brings spiritual blessings.

Time.—Shortly before the crucifixion, March A. D. 30.

Place.—On the border line between Samaria and Galilee, on the way from Ephraim across the Jordan, and down thru Perea to Bethany.

Home Readings

Lev. 14:19; II Kings 5:8-14; Matt. 8:1-14; Psalm 86; Luke 18:9-14; Psalm 30.

Lesson Links

After the last lesson the following events intervened before the time of this lesson: 1. Mary and Martha sent word to Jesus that their brother Lazarus was sick. After two days Jesus and the disciples started for their home at Bethany, just east of Jerusalem. 2. There he found Lazarus dead and buried and raised him to life. 3. A few day's later Jesus, again threatened by the wrath of the Pharisees, fled from Judea to some city of Ephraim where he remained until the Passover,—the last in the earthly life of our blessed Lord—drew nigh. Then making a short circuit up into Samaria and Galilee, Jesus joined by other Passover pilgrims started on his last journey to Jerusalem.

Lesson Story

As they started on this journey they went thru the midst of Samaria and Galilee. And as he entered into a certain village, ten lepers who there had their home, standing afar off according to the law, lifted up their voices together and called to Jesus, "Jesus, Master have mercy upon us." Doubtless they had heard of Christ's fame as a healer even of leprosy. He had healed other lepers, why could he not heal them? Doubtless they did not know that this was their last chance, since Jesus was on his last journey thru that country, but realizing (1) their awful condition, and (2) that Jesus only could heal them and (3) that the time to be healed was when they had an opportunity,

they put all the eloquence of their need into that request, "Jesus, Master have mercy on us."

The Lepers Healed. When Jesus saw their awful state his great heart was touched with pity and they as all others did not appeal to him in vain. How glorious that Jesus never turned a seeker away! He simply said, "Go and show yourselves unto the priests." That is, go and act as tho you were healed and have the priest look at you and pronounce you clean.

What They Might Have Said. Now that seems like a strange command. They were lepers and they knew it. Some of them had been for years and they knew it would be no use to present themselves to the priest if they were lepers. Hence, to Christ's command they might have objected:

1 What is the use to go to the priest as long as we are lepers. But they didn't!

2 Jesus doesn't want to heal us and is taking this way to get rid of us. But they didn't.

3 Jesus can't heal us and is just doing this to get us out of his sight. But they didn't.

4 Jesus is just making fun of us by telling us to go to the priest when we are lepers. But they didn't.

All these might have been objections offered by these lepers. But we do not find that they offered one of them. They were too much in earnest to object. And when people get in earnest about salvation they will not stand to quibble with Jesus about a single one of his commands, be it foot-washing, baptism, the Lord's supper, or confessing him. They did not stop to object and offer excuses, *but simply went.* O, God, give us more of such simple faith and obedience.

As They Went. At once they turned around and started towards the residence of the priest, probably the nine Jews one way and the Samaritan another. And lo, as they went they were cleansed. The flesh of each became as the flesh of a little child. Jesus had not touched them, nor promised them that they should be cleansed, but had simply told them to do something. And in doing it they received the blessing. How instructive! In this they are examples for a world's emulation.

One Out of Nine. On they were going. All at once when one of them looked at himself he discovered that he was no longer a leper he stopped. Perhaps he looked himself over to make sure of it. Then he turned around, went back to Jesus and with all his might praised God, for his healing. When he came to Jesus he fell down at his feet and thanked him. O, how much it meant to him! Now he could go back to his family. Now he could once more clasp his wife and children to his bosom. Now he could be a man among men. O how glad he was! And he told his healer how glad and thankful he was. But he was only a Samaritan, who was hated by Jews, and Jesus pleased with the man's fervent thank-